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was really the war party that created the problems. Small wonder, then, that the voices for peace are growing louder; that many high-minded Germans would like to see peace established now, if for no other reason than to save Germany from itself.

The civil authority, as well as the best-informed citizenship, are also unalterably opposed to the idea of annexing Belgium. They well know the tremendous problem that the governing of a hostile population would involve. Alsace and Poland have made a deep impression upon those charged with governmental duties in the Fatherland.

In closing, just one word regarding the man in the trenches. To those who are wont so to steep themselves in the stories of German "atrocities" as to be unable to see any good in any wearer of the Kaiser's uniform, I would quote but this one letter out of many that I had the privilege to read, and which was written by a German soldier in eastern Prussia:

"About ten days ago we left our headquarters and were packed into the train like sardines. A day and a night passed, and then the train finally stopped. As we left the station, a volley of shrapnel greeted us. A march of several hours brought us to a forest which was daily the object of attack by the enemy. On the very first day two of my comrades were wounded, of whom one died. Day and night we worked in our positions, taking turns in squads. The closer we approached the enemy the greater the number of hand grenades that was thrown. Quietly we proceeded, stooping as we picked our way.

"It is night time. Every few moments the sky becomes illuminated through bursting shells. Hand grenades explode with a terrible noise. It almost sounds as though wood were being split asunder, except that the noise is a thousand times louder and has a metallic ring. You hear

the cannon balls breaking into a thousand pieces. Now and then an infantry soldier is asked how far from here is the enemy. The first answer is two hundred meters. You go a little farther and ask again. This time they say fifty meters. Still farther, five meters. Everything is still quiet. Finally I look through a little loophole a short distance, before which there are dozens of dead bodies and parts of one-time human beings. Nobody can get them—oftentimes they are lying in the line of battle at intervals of three feet, just as they came out of their trenches when making a charge. At one place in a ruined trench were Germans and Frenchmen intermingled, their heads or legs hanging down into the trench. It had not been possible to take them away during the fighting, and so they had been lying there for days. Now at last we have been able to remove them. But those who are lying in front of the trench are decaying more and more and are being torn to shreds by the grenades.

"Yonder is one whom I try to rouse, for I know not whether he is sleeping or whether he is dead. The dead and the living oftentimes lie peacefully side by side, the ones hoping to be rescued, the others waiting to be transported to the cemetery.

"I return to my headquarters. As I leave all this is repeated. As I retreat to headquarters, once in awhile a shrapnel bursts, but more and more a feeling of relief overcomes me, for my day's work is done, and the leering awfulness of it all is over with for the day.

"Not long ago we buried a comrade of whose head only a small part was left. The main portion of it had been torn away through artillery fire. Never in my life was I present at a burial when I was so cold, so without feeling, so perfectly indifferent. It just seems as though I despise something. Perhaps it is myself that I despise, and all my fellow-human beings, or perhaps it is life itself, or all ideals. Why should human beings be brought up to be good? What is good? No, never again must anything like this happen; a war like this must be throttled in its very beginning."

There you have a description of a small fraction of the European war.

THE CORNELL CONFERENCE ON INTERNATIONAL RELATIONS

THE Conference on International Relations held at Cornell University June 15-30 presented certain characteristics of a medieval university. Each day was divided into three parts—study groups, recreations, and general lectures. The leaders of the discussions were such persons as Norman Angell, George W. Nasmyth, and John Mez. Practically every lecturer was placed in the position of *advocatus diabolus*, the discussions often becoming intense. The debates showed that many of the young men had been studying the problem of international relations with scientific care. Every meeting related to some underlying principle governing the conduct of nations. International Law, Political Economy, World Organization, League of Peace, American-Japanese Relations, the influence of democracy upon war, socialism, the ethics of non-resistance were some of the topics discussed.

Seventy-five students from various international polity clubs, representing forty different universities, were present. An Association of Polity Clubs was one of the results of the conference. Mr. Percy Mackaye, the dramatist, presented the dramatic possibilities in the peace movement. Prof. S. R. Orth spoke of the historical development of democracy and of its relation to war—an unusually able presentation of the need of a purer form of democracy. One speaker raised the cur-

tain of a united world by pleading for the removal of all institutions that are now in the way of a nationless and a warless world. Hudson Maxim's argument for a highly defended nation upset the conference "beehive" and started a highly sensitized discussion. Dr. Frank Crane, of the New York *Globe*, made a direct appeal for popularizing the peace movement.

The following resolutions, looking toward immediate practical action, represent the outcome of the deliberations:

"Whereas recent events have shown that the lives of American and other neutral citizens and the rights of American and other neutral commerce on the high seas, when in opposition to newly asserted belligerent rights, cannot be made secure by America's taking part in a war in which both sides, in some measure, strain or violate the law, and supporting an interpretation of law which would leave those rights without due protection in future wars:

"We respectfully submit—

"1. That the protection of American rights necessitates a fundamental reform of existing international law;

"2. That the framing of such law requires an international legislative body;

"3. Its just interpretation, an international court;

"4. The due execution of the court's decision, an international arrangement for the employment of collective means of coercion or penalty, by such combination of economic or military measures as may be most effective.

"And we further respectfully urge as an action which can

now be taken by the American government and as a step toward the achievement of these four results that the other republics of this hemisphere be invited to confer with our own as to the law which they would be prepared to support in order to insure such concerted action as would be likely to secure due consideration for neutral rights and interests at the settlement following the present war."

These resolutions have been sent to President Wilson, to the members of the Congress of the United States, and to the Board of Directors of the Pan-American Union at Washington, D. C.

A. W. K.

WHAT CAN EDUCATION DO TO FURTHER THE POSSIBILITIES OF INTERNATIONAL COOPERATION?

By PRESIDENT MARY E. WOOLLEY

IN THE face of the crisis through which we are passing, to speak of education seems like talking at long range. This is primarily the time for action—for determining what can be done *now* most wisely rather than for discussing the training of the future.

But from another point of view, this is also the time for education—a time when men and women and children need to be trained to think,—a time for education through every possible agency. We are living in an age of destruction on a scale more colossal than anything that the world has ever seen or dreamed—and not a small share of the responsibility for these awful forces of destruction which have been let loose upon the world must rest upon the teachers who have been defending and promulgating what Dr. Gulick calls “absolutely un-human international ethics.” If “modern Germany is the work of the schoolmaster” of the last thirty years, within the next thirty, within the next ten, the American schoolmaster can work out a very different ideal of civilization. Education has clearly marked out for it the path which it should follow. “This is the way; walk ye in it,” rings in our ears as distinctly as if the fearless prophet of old were in our midst preaching “in quietness and in confidence shall be your strength.” May it not be true of us, as of ancient Israel, “and you would not”!

The agencies of education are many, and in this critical time the resources of all should be utilized—church, home, school, public platform, club, educational, social and religious organizations, periodical, and last, but by no means least, the press, rightly called the great national educator. Many a reader of the daily paper must wonder why it does not always improve its unmatched opportunity for shaping and guiding public opinion along constructive lines; for example, in some of the critical periods through which we have passed in our relations with Japan, by substituting for the snapshot judgments of hot-headed writers who understand neither people, country, nor conditions of which they are writing, a clear-cut expression of opinion by a man like Dr. Gulick, who knows whereof he speaks. The newspapers of the country have an opportunity that is appalling, viewed in the light of the responsibility which goes with it, for forming public opinion aright.

A year ago many of us would have said that an understanding of the waste of war, a waste of material resources, of the achievements of civilization, of human life itself, would deter nations from plunging into its awful vortex. But the incredible has happened, with mad squandering of wealth and treasure and life so vast

that our imaginations cannot grasp it. No; the education of the present and of the future must be based not on expediency alone, although all the teaching of expediency is an unanswerable argument against war. “After all, the passions of men are the strongest force in the world,” said the wife of a naval officer to me a fortnight ago, “and therefore war is inevitable.” Human passions are strong, so strong that merely practical considerations are often as powerless before them as a dyke in the pathway of a tidal wave. Within the last fortnight we have been appalled at the strength of the passions that have swept over us, the passions of hot indignation over the ruthless disregard of the obligations of civilization and the rights of humanity. The only plane on which education can educate today is the highest—that in the realm not of expediency, but of ethics. The most effective blow that can be directed against the destruction called war is the blow aimed at the destructive forces which are the interwoven roots of war—ruthless ambition, jealousy, distrust, fear, suspicion, hatred, and all the ugly train that undermine character and make life a travesty upon the thought of man created in the image of God. Education should emphasize the *constructive*, not the *destructive*, in life. The worst side of the proposed military training in our universities and colleges—we are not facing that contingency in our colleges for women, indicating that there are still some advantages in being a woman—is in the emphasis which it would place on the wrong side. We cannot serve both the constructive and the destructive, prepare our students for the killing of their fellow mortals, and at the same time make marked impression by the preaching of the doctrine “ye all are brethren.”

History marks the growth of the conception of human relationships—the family, the tribe, the nation. A new stress upon the *international*; a higher conception of what human relationships may and ought to be; relationships which are bounded not by the family, or the social circle, or the community, or the nation, or the race, but are world-wide—this is now the province and the mission of educators. The failure of the different nations to understand anything about one another’s point of view, President Hadley called the pathetic thing about the European crisis.

“Before war, arbitration; before arbitration, conciliation; before conciliation, concord,” said Count d’Estournelles de Constant. It is a great and inspiring task that is presented to the educational forces of the world—the task of leading in the understanding of other nations and races; replacing fear and distrust and hatred